

THE
ARTICLES
OF THE
FAITH
OF THE
CHURCH of CHRIST,
OR
Congregation meeting
at Gosport near Portsmouth,

JOHN WEBBAR, Pastor.

LONDON;
Printed in the Year 1697.

ARTICLES

Wm. L. Garrison

Congregational meeting
at Boston (Nov. 1841)

JOHN W. PIERCE, Pastor.

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The Articles of Faith of
the Church of Christ
meeting at Gosport.

*Of God, and of the Holy
Trinity.*

I. **W**E do believe, de-
clare and testify, *Joh. 4. 24.*
that there is but *Joh 11. 7.*
One Only Living *8, 9.*
and True God, who is a Spirit In- *Psal. 90. 2.*
finite, Eternal, Immense and Un- *Jam. 1. 17.*
changeable in his Being, Wisdom, *Exod. 3. 4.*
Power, Holiness, Justice, Good- *Rrv. 4. 8.*
ness, Truth and Faithfulness. *Dent. 6. 4.*
Exod. 34.

II. That there are three Persons *6, 7.*
in the Godhead, the *Father*, the
Son, and *Holy Spirit*; and that *these* *Mat. 28. 19.*
three are One God, the same in Es-
sence, equal in Power and Glory. *1 Joh. 5. 5.*

Of the Decrees of God.

III. **T**HAT the Decrees of God are his Eternal Purpose according to the Counsel of his Will, whereby for his own Glory he hath foreordained whatsoever comes to pass, even to permit those Evils that his Wisdom and Justice sees fit for the manifestation of the Glory of those his Attributes: And that God executes his Decrees in the Works of Creation and Providence.

*Eph. I. 4, 11.**Rom. 9. 22, 23.**Of Creation.*

IV. **T**HAT the Works of Creation are God's creating all things of nothing by his Word of Power, in six days, and all very good. That God created Man *Male and Female*, after his own Image, in Knowledg, Righteousness, and Holiness, with Power and Dominion over the Creatures.

*Gen. I.**Heb. 11. 3.**Gen. I. 26,**27, 28.**Col. 3. 10.**Eph. 4. 24.*

Of God's Providence.

V. **W**E believe that God's Works of Providence are his most holy, wise, and powerful preserving, and governing all his Creatures, and their Actions.

Of the holy Scriptures.

VI. **W**E believe the holy Scriptures of the Old and New Testament are the Word of God, and are the only Rule of Faith, and Practice; all things being contained therein that are necessary for us to know concerning God, and our Duty unto him, and also unto all Men. That all Persons ought to read, hear, and understand the holy Scriptures. That the Light of Nature, and Works of Providence, tho they declare plainly there is a God, yet not so effectually as the holy Scriptures; nor can we know without them how, and in what space of time God created all things. Neither came we any other ways but by

*2 Tim. 3. 16.**Eph. 2. 20.**Job. 5. 39.**Deut. 17. 18.**Rev. 1. 3.**Acts 8. 30.**Gen. 1.**& 3. 16.*

Joh. 20. 30, the holy Scriptures to the Know-
31. & 21. ledg. of Christ the blessed Media-
24. tor; which indeed none can saving-
 ly know but by the Word and Spi-
 rit of God.

Of Original Sin.

Gen. 3. 5, 6. VII. **W**E do believe, that God
Eccl. 7. 29. having created Man,
Rom. 3. 23. he entered into a Covenant of Life
Joh. 3. 4. with him, upon the condition of
Tit. 1. 13. perfect Obedience; making the
Rom. 5. 17. first *Adam* a common Head to all
Gen. 6. 5. his Seed: and that our first Parents
Jer. 17. 9. being left to the freedom of their
Rom. 3. 10, own Will, fell from the Estate
 11, 12, 13, wherein they were created, by
 14, &c. eating of the forbidden Fruit: and
Jam. 1. 14. that *Adam* being set up as a pub-
1 Cor. 15. 14. lick Person, we all sinned in him,
Rom. 5. 6. and fell with him into a state of
Rom. 8. 7. Sin, of Wrath and Misery; the
Col. 1. 22. Sinfulness of which state consists
Mat. 15. 19. in the guilt of *Adam's* first Sin, the
Rom. 7. 7, want of Original Righteousness,
 14, 17, 18, and the Corruption of our whole
 23, 24. Nature: from whence all actual
Lam. 3. 39. Sins proceed, as Water out of a
Rom. 6. 23. filthy and an unclean Fountain.
Gal. 3. 10. So

So that not only by Imputation
all Men became Sinners in the first
Adam, but also as the same cor-
rupt Nature is conveyed to all his *Job* 11. 12.
Posterity, who descend from him & 15. 14.
in ordinary Generation. & 25. 4.

By this Sin all Mankind lost the
Image of God, and Communion *Col.* 3. 10.
with him, being liable to all the *Tit.* 1. 13.
Miseries of this Life, and to Death *Psal.* 51. 5.
it self; and also are dead in Sins and
Trespases, and obnoxious to the
Wrath of God, and the eternal
Pains of Hell for ever. Hence we
say that all are conceiv'd and born *Eph.* 2. 2, 3.
in Sin, and are the Children of
Wrath, even the Elect as well
as others, being wholly defiled in
all the Faculties and Parts of Soul
and Body, and utterly indisposed *Gen.* 6. 5.
and disabled to do any thing that *Rom.* 7. 5,
is spiritually good, and wholly in-
clined with a strong propensity to
all things that are evil. 14, 15, 16,
17, 23, 24.

Of Man's Free-will.

VIII. **WE** believe Man in his
state of Innocency
had freedom of Will to do good;
but

but by the Fall he hath utterly lost
Ephes. 2.2, all that Power and Ability, being
 3. woefully depraved in all the Faculties of his Soul; there being in the Will and Mind of all naturally
Rom. 8. 7. much Enmity against God, and a total aversion to him, and to every thing that is spiritually good; loving Darkness, and rebelling against the Light.

Ephes. 4.28. But when a Man is renewed by Divine Grace, tho there is no force
Col. 1. 21. put upon the Will, yet it is made
Psal. 110. willing, and acts freely, in the day
 3. of God's Power: tho the Work is
Rom. 7.11, not perfect in any Faculty in the
 17, 18, 23, Regenerate, nor will be in this Life.
 24.

Of Christ the Mediator.

IX. **WE** believe that God having, out of his own
Ephes. 1.4. meer good Pleasure, and infinite
Rom. 3.20, Love, elected some Persons of
 21, 22. the lost Seed of the first *Adam*
Gal. 3.21, unto everlasting Life, from all
 22. Eternity, did enter into a Covenant of Grace with the second Person of the Trinity, (who was set
1 Tim. 2. up as the common Head of all the
Job. 1.14. Elect)
Galat. 4.4.

Elect) to deliver them out of the state of Sin and Misery, and to bring them into a state of Salvation and eternal Happiness.

Rom. 9. 5.

Luke 1. 35.

Col. 2. 9.

Heb. 7. 24.

25.

That the *second Person* in the Godhead, (being the eternal Son of God, Coessential, and Coequal with the Father) according to that holy Covenant and Compact that was between them both, became Man, or assumed our Nature, and so was, and continueth to be God and Man in two distinct Natures, in one Person for ever. And that he the Son of God by his becoming Man, did take unto him a True Body, and Reasonable Soul, being conceived by the holy Spirit in the Womb of the Virgin, and was born of her, yet without Sin.

Phil. 2. 6.

Zech. 6. 13.

Job. 1. 14.

1 Tim. 2. 5.

Heb. 2. 14.

Mat. 2. 26.

38.

Luke 1. 27.

31, 34, 35.

Gal. 4. 4.

Heb. 4. 15.

Of the Offices of Christ.

X. **WE** believe that the Lord Jesus Christ, who is our Redeemer, and the one blessed Mediator between God and Man, executeth a threefold Office, both the Office of a Priest, the Office of a King, and the Office of a Prophet.

1 Tim. 2. 5.

First,

First, That he executeth the
Heb. 2. 17. Office of a Priest, (1.) In his
Heb. 7. 24. once offering up himself a Sacri-
Act. 15. 14. fice, to satisfy Divine Justice, and
 15, 16. to reconcile God to us, and us to
 1 *Job.* 2. 2. God. (2.) And in making conti-
Heb. 7. 25. nual Intercession for us, that the
 & 10. 21. Merits of his Blood may be made
 & 9. 24. effectual unto us.

Secondly, That he executeth the
Isa. 33. 22. Office of a King in subduing us
 & 32. 1, 2. unto himself, and in giving us Laws
 1 *Cor.* 15. and holy Precepts, by which we
 25. ought to walk; and also in his re-
Psal. 100. straining and conquering all his,
 and our Enemies.

Thirdly, That he executeth the
Acts 3. 22. Office of a Prophet, in revealing
Job. 1. 18. to us by his Word and Spirit, the
 1 *Pet.* 1. 10, 11, 12. whole Will of God concerning
Job. 15. 15. all things that appertain to Faith
 & 20. 31. and Practice.

Of Christ's Humiliation and Exaltation.

Gal. 4. 4. XI. **WE** believe that Christ's
Heb. 12. 23. Humiliation consisted
Isa. 53. 2, 3. in that great Condescension of his
Luk. 22. 44 in assuming our Nature, and being
 born

born in a low condition, made under the Law, undergoing the many Miseries of this Life, the Wrath of God, the Curse of the Law, and the ignominious Death of the Cross, continuing under Death for a time.

Mat. 27. 46
Phil. 2. 8.
1 Cor. 15. 4.
Acts 2. 24,
25, 26, 27,
31.

And that his Exaltation consisteth in his rising again from the dead the third day, and in his ascending up into Heaven, in sitting at the Right-hand of God; Angels, Powers, and Principalities being made subject unto him; and in his being made Judge of the quick and dead.

1 Cor. 15. 4.
Mark 16.
19.
Eph. 1. 20.
Acts 1. 11.
& 17. 31.
1 Pet. 3. 22.

Of effectual Calling.

XII. **WE** do believe that we are made Partakers of the Redemption purchased by Christ, by the effectual Application of his Merits, &c. unto us by the Holy Spirit, thereby uniting us to Christ in effectual Calling: And that effectual Calling is the Work of God's Free Grace, who by his Spirit works Faith in us; who are altogether passive there-

Job. 1. 11.
Tit. 3. 5, 6.
Eph. 1. 13,
14.
1 Cor. 1. 9.
Eph. 2. 8.
Eph. 3. 17.

1 *Cor.* 1. 9. therein; and convincing us of Sin
 2 *Tim.* 1. 9. and Misery, enlightning our Minds
 2 *Theff.* 2. in the Knowledg of Christ, and
 13, 14. renewing our Wills, and changing
Acts 2. 37. our whole Hearts, he doth per-
 & 20. 18. swade and enable us to imbrace
Ezek. 36. Jesus Christ freely, as he is offered
 27. in the Gospel.
Jahn 6. 44, 45.

Of Justification.

XIII. **WE** do believe Justifica-
Rom. 3. 23, tion is a free Act of
 24, 25, 26. God's Grace, through that Re-
 demption which is in Christ, (who,
 as our Head, was acquitted, justi-
Eph. 1. 6, 7. fied, and discharged, and we in
Tit. 3. 7. him, when he rose from the Dead)
 and when applied to us, we in our
Rom. 5. 15, own Persons are actually justified,
 16, 17, 18. in being made and pronounced
 1 *Cor.* 1. 30. righteous, through the Righteous-
 2 *Cor.* 5. 21. ness of Christ imputed to us; and
 all our Sins, past, present, and to
 come, for ever pardon'd; which
 is receiv'd by Faith alone. And
 that our Sanctification, nor Faith
 itself, is any part of our Justifica-
 tion before God; it not being ei-
 ther the Habit, or Act of Believing,
 or

or any Act of Evangelical Obedience imputed to us, but Christ, and his active and passive Obedience only, apprehended by Faith: *Act. 13. 39.* and that Faith in no sense tends to make Christ's Merits more satisfactory unto God; but that he was as fully reconciled and satisfied for his Elect in Christ by his Death before Faith as after; otherwise it would render God only reconcileable, (not reconciled) and make *2 Cor. 5. 21.* Faith part of the Payment or Satisfaction unto God, and so lessen *Phil. 3. 7, 8, 9.* the Merits of Christ, as if they were defective or insufficient. *Rom. 10. 5.* Yet we say, it is by Faith that we receive the Atonement, or by which means (as an Instrument) we come to apprehend and receive him, and to have personal Interest in him, and to have our free Justification evidenced to our own Consciences.

Of Adoption.

XIV. **W**E believe Adoption is an Act of God's Free *1 John 3. 1.* Grace, whereby such who were the Children of Wrath by Nature,
 B are

John 1. 10. are received into the Number, and
Rom. 8. 14. have Right to all the Privileges of
Gal. 2. 16. the Sons of God ; and that such
 1 *John* 3. who are adopted, are also by the
 1, 2. Spirit regenerated, and hence said
 & 4. 7. to be born of God.
 & 5. 1.

Of Sanctification.

2 *Thess.* 2. XV. **T**HAT Sanctification is the
 13. Work of God's Free
Eph. 4. 13. Grace also, whereby we are re-
Rom. 6. 5, newwed in the whole Man after the
 6, 7. Image of God, and are inabled
Rom. 8. 29, more and more to die unto Sin,
 30. and live unto Righteousness. And
Rom. 5. 1, 2, that the Benefits we receive, and
 5. which flow from or accompany
 & 14. 17. Justification, are Adoption, San-
Prov. 4. 18. ctification, Peace of Conscience,
 1 *Joh.* 5. 1. 3. Manifestations of God's Love, Joy
 1 *Pet.* 1. 5. in the Holy Ghost, an Increase of
 Grace, an Assurance of eternal Life,
 and final Perseverance unto the
 end.

of

Of the Souls of Men at Death.

XVI. **W**E believe, that at *1 Cor. 15.*
 Death the Souls of *43.*
 Believers are made perfect in Ho- *Mat. 25. 23*
 lineſs, and do immediately paſs in- *Mat. 10. 32*
 to Glory ; and their Bodies dying *1 Joh. 3. 2.*
 in Union with Chriſt, or dying in *1 Cor. 13.*
 the Lord, do reſt in their Graves *12.*
 till the Reſurrection, when they *1 Theſſ. 4.*
 ſhall be raiſed up in Glory. And *17, 18.*
 that their Souls being reunited to *2 Cor. 5. 1, 2*
 their Bodies, they ſhall be openly *Phil. 1. 21,*
 acknowledged, and acquitted, and *22.*
 made compleatly bleſſed, both in
 Soul and Body, and ſhall have the
 full Injoyment of God to all Eter-
 nity. And that the Souls of the *Luk. 16. 25*
 Wicked at their Death are caſt *1 Pet. 3.*
 into Hell, or are in Torment : and *19, 20.*
 that their Bodies lie in the Grave
 under Wrath, and ſhall by virtue of
 the Power of Chriſt be raiſed from *Luk. 16.*
 the Dead ; and their Souls being *23, 24.*
 re-united to their Bodies, ſhall be *Acts 1. 25.*
 judged and condemned, and caſt *1 Pet. 3. 19*
 into a Furnace of Fire, or into un- *Pſ. 49. 11.*
 ſpeakable Torment, with the Devil *Joh. 9. 28,*
 and his Angels, for ever and ever. *20.*
2 Theſſ. 1.

Of the Law.

XVII. WE believe God requires Obedience of Man, and that the Rule of that Obedience is the *moral Law* as it is in the Hands of Christ ; which teacheth all Persons their Duty to God, and to Man ; the Sum of all being this, to love the Lord our God with all our Hearts, with all our Souls, and with all our Strength, and our Neighbours as our selves. And that tho the Law is abolished as a Covenant of Works, and as so considered, *we are dead to it, and that dead to us ;* yet it remains as a Rule of Life and Righteousness for ever.

XVIII. We believe no mere Man, since the Fall, is able in this Life perfectly to keep the Holy Law of God ; and that every Offence against the Law deserves eternal Death, tho some Sins are more heinous in God's Sight than others.

And

And that God, as a simple Act of Mercy, will not, doth not, pardon any Man; neither doth it seem consistent with his Holiness *Exod. 34. 6* and Justice so to do, without a full Satisfaction: wherefore he substituted Christ in our room and stead, perfectly to keep the whole Law, and to die, or bear that Wrath which we deserved for our breaking of it; he being pleased in his infinite Love and Grace to transfer our Sins, Guilt and Punishment, upon his own Son, (who took our Nature upon him, as our blessed Head and Representative) that his active Obedience and Righteousness might be our just Title unto eternal Life; and his Death (who bore our Hell-Torments) be our full Discharge from the Wrath of God, and eternal Condemnation. *Rom. 8. 1.*

And that all who would receive this Title, and have this Discharge so as to escape God's Wrath, and the Curse of the Law, must fly to Christ, and lay hold on him by Faith; which Faith is known by its Fruits, having lively, Sin-kill-
B 3 ling,

Acts 2. 36. ling, Soul-humbling, Self-abasing,
Job 42. 5. Christ-exalting, and Heart-purify-
1 Pet. 2. 7. ing Operations, always attending
John 3. 3. it.

Of Faith and Repentance.

XIX. **WE** believe that Faith
John 1. 12. is a saving Grace, or
Isa. 26. 3, 4. the most precious Gift of God ;
Phil. 3. 9. and that it is an Instrument where-
Ephes. 2. 8. by we receive, take hold of, and
wholly rest upon Jesus Christ, as
offered to us in the Gospel. That
Acts 2. 37. Repentance unto Life is also a sa-
Joel 2. 12. ving Grace, whereby a Sinner,
Jer. 3. 22. out of a true Sense of Sin, and
& *31.* 18, Apprehension of God's Mercy in
19. Christ, doth with Grief and Ha-
Ezek. 36. tred of his Sins, turn from them.
31.
2 Cor. 7. 10 And that tho Repentance is in or-
Isa. 1. 16, 17 der of Nature called the first Prin-
Heb. 6. 1, 2. ciple of the Doctrine of Christ,
yet we believe no Man can saving-
Zec. 12. 10. ly repent, unless he believes in Je-
sus Christ, and apprehends the
Free Pardon and Forgiveness of
all his Sins through the Blood of
the everlasting Covenant, and the
Sight and Sense of God's Love in

a bleeding Saviour ; being that only thing that melts and breaks the stony Heart of a poor Sinner, as the Sight of a free Pardon from a Prince humbles the stout Heart of a rebellious Malefactor.

Of the Means of Grace.

XX. **W**E believe that the outward and more ordinary means, whereby Christ communicates to us the Benefits of Redemption, are his Holy Ordinances, as Prayer, the Word of God, and Preaching, with Baptism, and the Lord's Supper, &c. *Mat. 28. 19, 20. Acts 2. 42, 46, 47. Neh. 8. 8. 1 Cor. 14. 24, 25.* and yet notwithstanding it is the Spirit of God that maketh Prayer, *Acts 26. 32* Reading, &c. and specially the Preaching of the Word, effectual *Psal. 19. 8. Rom. 1. 15, 16.* to the convincing, converting, building up, and comforting, through Faith, all the Elect of God unto salvation.

And that it is the Duty of all, *Acts 20. 32* that the Word may become effectual to their Salvation, to attend *Rom. 10. 13, 14, 15, 16, 17.* upon it with all Diligence, Preparation, and Prayer, that they may *Prov. 8. 34.*
re-

1 Pet. 2. receive it with Faith and Love, and
1, 2. lay it up in their Hearts, and prac-
Pf. 119. 18 tise it in their Lives.

Heb. 4. 2.

2 Thess. 2.
 10.

Of Baptism.

Jam. 1. 25.

XXI. WE believe that Bap-
 tism is a Holy Ordina-
1 Pet. 3. 21 nance of Christ, or a pure Gospel-
1 Cor. 12. Institution; and to be unto the
 13. Party baptized, a sign of his Fel-
Mat. 28. lowship with Christ in his Death,
 19, 20. Burial, and Resurrection, and of
Rom. 6. 3, his being grafted into him, and of
 4. 5. Remission of Sins, and of his gi-
Col. 2. 12, ving himself up to God, through
 13. Jesus Christ, to walk in Newness
Gal. 3. 27. of Life.
Acts 2. 38.

& 22. 16. We also believe that Baptism
 ought not to be administered to any
 but to those who actually profess
Acts 8. 37. Repentance towards God, and
Col. 2. 21, Faith towards our Lord Jesus
 22. Christ.

That the Infants of Believers
 ought not to be baptized, because
 there is neither Precept, or Exam-
 ple, or any certain Consequence in
Rev. 22. 18 the Holy Scripture for any such
Prov. 30. 6. Practice: And we ought not to
 be

be wise above what is written. And that a human Tradition or Custom ought not to be regarded, but that it is sinful, and abominable.

We believe also that Baptism is only rightly administered by Immersion, or dipping the whole Body in Water, *into the Name of the* Mat. 28. *Father, and of the Son, and of the* 19, 20. *Holy Spirit*; according to Christ's Mat. 3. 16. Institution, and the Practice of Joh. 3. 23. the Apostles; and not by sprinkling, or pouring of Water, or dipping some part of the Body in Acts 8. 38. Water, after the Tradition of Rom. 6. 3. Men. Col. 2. 13.

And that it is the indispensable Duty of such who are baptized, to give up themselves to some particular orderly Church of Jesus Acts 2. 41. Christ, and to walk in all the 42. & 3. 13, 14. Commandments and Ordinances 1 Pet. 2. 5. of the Lord blameless: Baptism Luke 1. 6. being an initiating Ordinance.

Of

Of a true Charch.

XXII. **W**E believe a true Church of Christ is not *National*, nor *Parochial*, *Acts 2. 40,* but doth consist of a number of *41, 42.* godly Persons, who upon the Profession of their Faith and Repentance have been baptized, and in a solemn manner have in a Holy Covenant given themselves up to the Lord, and to one another, to live in Love, and to endeavour to *keep the Unity of the Spirit in the* *Eph. 4. 3.* *Bond of Peace:* Among whom the Word of God is duly and truly preach'd; and Holy Baptism, the *Acts 2. 40,* Lord's Supper, and all other *41, 42, 43,* Ordinances are duly administred, *44, 45, 46,* according to the Word of God, and *&c.* the Institution of Christ in the *1 Cor. 16.* Primitive Church: watching over *1, 2,* one another, and communicating to each other's Necessities, as becometh Saints; living Holy Lives, as becomes their sacred Profession; *and not to forsake the assembling* *Heb. 10. 25.* *themselves, as the manner of some*

is;

is; or to take leave to hear where they please in other Places when the Church is assembled, but to worship God, and feed in that Pasture, or with that Church, with whom they have covenanted, and given up themselves as particular Members thereof.

Of the Lord's Supper.

XXIII. **WE** believe that the *Mat. 26.*
 Holy Ordinance of *26, 27, 28.*
 the Lord's Supper, which he instituted the Night before he was betrayed, ought to be observed to the end of the World; and that it consisteth only in breaking of Bread, and drinking of Wine, in remembrance of Christ's Death; it being appointed for our spiritual Nourishment, and Growth in Grace, and as a farther Engagement in, and to all Duties we owe to Jesus Christ, and as a Pledg of his eternal Love to us, and as a Token of our Communion with him, and one with another. And that due Preparation and Examination is required of all that ought to

to partake thereof; and that it cannot be neglected by any approved and orderly Member without Sin.

Of Church-Officers.

XXIV. **W**E do believe that every particular Church of Christ is Independent; and that no one Church hath any Priority or Super-intendency above or over another: and that every Church ought to be *Organical*: that an *Elder*, or *Elders*, a *Deacon*, or *Deacons*, ought to be elected in every Congregation, according to those holy Qualifications laid down in the Word of God: and that the said Elders and Deacons so chosen, ought solemnly to be ordained with Prayer, and laying on of Hands of the Elder-ship.

1 Tim. 3.
1, 2, &c.
Tit. 1. 5.

1 Tim. 3.
2—12.

Tit. 1. 5,
6, 7, 8.
Acts 13. 3.
1 Tim. 5. 22.
& 4. 14.

That such Churches as have not Officers so ordained, are disorderly, there being something still wanting.

Of Prayer.

XXV. WE believe Prayer is *Phil. 4. 6.*
a holy Ordinance *Psal. 65. 2.*
of God, and that it ought to be *John 7. 23.*
performed by the Help and Assist- *1 Pet. 2. 5.*
ance of the Holy Spirit ; and *Rom. 8. 26.*
that not only the Prayer Christ *John 5. 14.*
taught his Disciples, but the whole *Psal. 47. 7.*
Word of God is to be our Rule *Eccl. 5. 1, 2.*
how to pray, and pour forth our *Jam. 5. 16.*
Souls unto God : and that it is the *Eph. 6. 18.*
indispensible Duty of all godly Fa- *1 Cor. 14.*
milies (and others also) as well as *Col. 4. 2.*
private Christians, daily to pray *Jos. 24.*
for all things they need, and to *15.*
give Thanks every Day for all *Gen. 18. 19.*
good things they receive : and that
the Omission of this Duty is a *Jer. 10. 23.*
great Scandal to Religion, and a
great Evil when it is carelessly or
negligently performed.

Of singing of Psalms, &c.

Eph. 5. 19. **XXVI.** **W**E believe that *sing-*
Col. 3. 16. *ing the Praises of*
 God, is a holy Ordinance of Christ,
 and not a part of Natural Religi-
 on, or a moral Duty only ; but
 that it is brought under Divine In-
 stitution, it being enjoined on the
 Churches of Christ to sing Psalms,
Acts 16. 25 Hymns, and spiritual Songs ; and
Heb. 2. 12. that the whole Church in their Pub-
Jam. 5. 13. lick Assemblies (as well as private
 Christians) ought to sing God's
 Praises, according to the best Light
 they have received. Moreover, it
 was practised in the great Repre-
 sentative Church, by our Lord Jesus
Mat. 26. 30 Christ with his Disciples, after he
Mar. 14. 26 had instituted and celebrated the
 Sacred Ordinance of his Holy
 Supper, as a commemorative Token
 of Redeeming Love.

Of the Christian Sabbath.

XXVII. **W**E believe that one
 Day in seven,
Exod. 20. ought to be solemnly observed in
 the

the Worship of God; and that by *Moses's* Law the Jews and profelyted Strangers were to keep the *seventh Day*: but from the Resurrection of Christ the *first Day* of the Week ought by all Christians to be observed Holy to the Lord, that being called *the Lord's Day*; *Rev. I. 10.* and the first time the Church met together after Christ's Ascension *Act. 2. 1, 2.* was on the Day of *Pentecost*, which *Acts 20. 7.* was the first Day of the Week, as Tradition hath handed it down: and on that Day the Church also met together to break Bread, and make Collections for the poor Saints: and no mention is made that any one Gospel-Church kept the Jewish Sabbath in all the New Testament. And we believe that an Apostolical Precedent is equivalent to an Apostolical Precept in this case. *1 Cor. 16. 2.*

*Of Ministers, and their
Maintenance.*

XXVIII. **WE** do believe that every Brother that hath received a Gift to preach, having first pass'd the Probation of the Church, and being regularly called by the same, ought to exercise the said Gift to the Edification of the Church when desired; and that no Brother ought to take upon him to preach, until he has a lawful Call so to do.

1 Tim. 3. 2.
Eph. 4. 11.

1 Pet. 4. 10
Rom. 12.
6, 7.

1 Cor. 9.
9 — 14.
Rom. 15.
27.
Gal. 6. 6.
1 Tim. 5.
15.

Moreover, we believe that it is the indispensable Duty of every Church, according to their Ability, to provide their Pastor, or Elders, a comfortable Maintenance; as God hath ordained, that he that preaches the Gospel, should live of the Gospel, and not of his own Labour; but that he should wholly give himself up to the Work of the Ministry, and to watch over the Flock, being to be freed from all secular Business, and Encumbrances of the World: and yet

yet that it is abominable Evil for any Man to preach the Gospel for filthy lucre sake, but he must do *1 Pet. 5.2.* it of a ready mind.

Of the First Covenant.

XXIX. WE believe that the first Covenant, or Covenant of Works, was primarily made with *Adam*, and with all Mankind in him, by virtue of which he stood in a justified state before the Fall, upon the condition of his own perfect and personal Obedience. But by the Fall he made himself incapable of Life by that Covenant. *Gen. 2. 17. Rom. 3. 12. Rom. 10. 3. & 5. 10 to 20.*

That the Law God gave by *Moses* to *Israel*, was of the same nature of that given to *Adam*, being a second Ministration of it; but not given for Life, but to make Sin exceeding sinful, and to shew how unable Man was in his fallen state to fulfil the Righteousness of God; *Rom. 3. 19, 20. 2 Cor. 3. 9, 11. Rom. 7. 7, 8, 9, 10, 11, 12, 13.* and so (with the Ceremonial Law) it was given in subserviency to the Gospel, as a Schoolmaster to bring Sinners to Christ. *Gal. 3. 10.*

*Of Ministers, and their
Maintenance.*

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*Of the New and Second
Covenant.*

XXX. WE believe the Covenant of Grace was
Zech 6. 13. primarily made with the second
Adam, and in him with all the
 Elect, who as God-man, or Me-
 diator, was set up from everlasting
Rom 3. 23, as a Common Person, or as their
 24, 25, 26. Head and Representative; who
Na 57. 5, 6, freely obliged or ingaged himself
 10, 11. to the Father for them, perfectly
 to keep the whole Law in their
Rom 8. 3. Nature that had sinned, and to
Heb 9. 15, satisfy Divine Justice by bearing
 16, 17. their Sins upon his own Body, *i. e.*
 the Guilt of all their Sins, which
Heb 7. 22. were laid upon him: and that he
 sustain'd that Wrath and Curse in
Luk 22. 20 his Body and Soul, that was due
 to them for all their Transgressi-
1 Cor 11. 25. ons: and having received their dis-
 charge from Wrath and Condem-
 nation, he gives it out to all that
Rom 6. 21. believe in him, and obtain Union
 & 8. 16, 17, with him, who are thereby brought
 18. actually into the said New Cove-
 nant.

nant, and have a personal Right to all the Blessings thereof.

Of Election.

XXXI. **WE** do believe that God from all Eternity, according unto the most wise and holy Counsel of his own Will, freely and unchangeably decreed and ordained, for the manifestation of his own Glory, some Angels, and some of the lost Sons and Daughters of *Adam*, unto eternal Life; and that their number is so certain and definite, that it cannot be either increased or diminished: and that others are left or passed by under a Decree of Preterition. And that those of Mankind that are predestinated and fore-ordained, are particularly and personally design'd unto eternal Life: and these God, according to his eternal and immutable Purpose, and good pleasure of his Will, did chuse in Christ (the Head of this Election) unto everlasting Glory, of his meer free Grace, without any foreseen Faith

Rom. 8. 29,
30, 31.

Acts 13. 48.

Rom. 9. 11.

1 Thess. 4.
4, 5.

Eph. 1. 3,
4, 11.

2 Thess. 2. 13.

or

or Obedience and Perseverance therein, or any thing in the Creature as a Condition or Cause moving him thereunto; and all this only to the Praise of his own glorious Grace.

Of final Perseverance.

XXXII. **W**E believe all those whom God hath chosen, and who are effectually called, justified, and sanctified in Jesus Christ, can neither totally, *Rom. 8.28, 29, 30, 31.* nor finally fall away from a state of Grace; but shall certainly persevere therein unto the end, and *Job. 10.28,* eternally be saved; and this by *29.* virtue of their Election, or the *Rom. 8.38,* immutable Decree of God, and *30.* the unchangeable Love of God *Rom. 8.32.* the Father; and by virtue of their *33, 34.* Union with Christ, together with his Death, Resurrection, and Intercession; as also from the nature *2.Tim. 2.3,* of the Covenant of Grace, and *5.* Suretyship of Christ; and through the indwelling of the holy Spirit, *2.Cor. 6.17.* who abideth in them for ever.

Of the Resurrection.

XXXIII. **WE** believe that the Bodies of all Men, both the *Just* and *Unjust*, shall rise again at the last day, even the same numerical Bodies that die; tho the Bodies of the Saints shall be raised immortal and incorruptible, and be made like Christ's glorious Body: and that the dead in Christ shall rise first.

Of Eternal Judgment.

XXXIV. **WE** believe that God hath appointed a Day in which he will judg the World in Righteousness by Jesus Christ, or that there shall be a general Day of Judgment, when all shall stand before the Judgment-seat of Christ, and give an account to him for all things done in this Body: and that he will pass an eternal Sentence upon all, according as their Works shall be.

*Acts 17. 31.**2 Cor. 5. 10.**Eccles. 12.*

Of Marriages.

Gen. 3. 24. XXXV. **WE** believe Marriage is God's holy Ordinance, that is to say between
Mat. 19. 5. one Man and one Woman: and that no Man ought to have more
1 Cor. 6. 16. than one Wife at once: and that Believers that marry, should marry in the Lord, or such that are
Eph. 5. 31. Believers, or Godly Persons; and
Rom. 7. 4. that those who do otherwise, sin greatly, in violating God's holy Precept: and that Ministers as well
Heb. 13. 4. as others may marry; for *Marriage is honourable in all.*

Of Civil Magistrates.

Rom. 13. 1. XXXVI. **WE** do believe the supream Lord
 2, 3. of Heaven and Earth hath ordained Magistrates for the good of
Ti. 3. 1. Mankind: and that it is our Duty in all civil and lawful things to obey them for Conscience sake;
1 Pet. 2. 13. nay, and to pray for all that are in

in Authority, that under them we may live a godly and peaceable Life : and that we ought to render unto Cesar the things that are Cesar's, and to God the things that are God's. *Mat. 22. 21.*

Of lawful Oaths.

XXXVII. WE do believe it is lawful to take some Oaths before the Civil Magistrate; an Oath of Confirmation being to put an end to all Strife: nay, and that it is our Duty so to do when lawfully called thereunto : and that those that swear, ought to swear in Truth, in Righteousness, and in Judgment. *Exod. 20. 7. Jer. 4. 2. Gen. 24. 2. Neh. 5. 12. Heb. 6. 16, 17.*

of

Of Personal Propriety.

Exod. 20. XXXVIII. **W**E do believe that
 17. every Man hath a
Acts 5. 4. just and peculiar Right and Pro-
 & 20. 33. priety in his own Goods, and that
 they are not common to others;
 yet we believe that every Man is
 obliged to administer to the poor
 Saints, and to the publick Interest
 of God, according to his Ability,
 or as God hath blessed him.

F I N I S.

*Will: Wilcocks de
 Northampton*

POSTSCRIPT.

THere is something contained in the 13th Article that may seem to want some Explication, in these words (speaking of a Man actually and personally justified) that his Sins past, present, and to come, are all forgiven: We believing that if any Sins of a justified Person were afterwards charged upon him, it must of necessity make a breach in his unalterable and everlasting Justification, which is but one Act in God; hence there is no Condemnation to them which are in Christ Jesus: yet I find an able and worthy Writer distinguisheth Pardon of Sin thus, viz.

Rom. 8. 13

Mr. Tho. Gilbert.

1. Fundamentally in Christ, as a common Person of all the Elect before Faith; which lieth in Christ making full Satisfaction for all their Sins, meriting Faith for them, &c.

2. Actual, of all the Elect in Christ on believing; this actual Pardon being nothing else but the actual Possession in their own Persons of their fundamental Pardon in the Person of Christ: And Dr. Tho. Goodwin speaks to the same purpose, to which I agree. And that

this actual Pardon of the legal Guilt is twofold.

1. Formal, of all their Sins past, removing their legal Guilt.

2. Virtual, of all their Sins to come, preventing their legal Guilt. Dr. Ames speaks to the same purpose, and many others. I cannot see how a Believer should be for ever formally justified from all Sins past, present, and to come, and yet not formally pardoned.

This Author which I have lately met with, distinguisheth well between Legal Guilt and Gospel Guilt; the first obliging to Divine Wrath, or eternal Punishment; the latter, *i. e.* Gospel Guilt, obliging to Gospel, or Fatherly Chastisement for Gospel-Sins.

Now I see not but that as soon as a Believer is personally justified, all his Sins, tho not yet committed, as to legal Guilt; or vindictive Wrath, *i. e.* that Guilt that obliges to eternal Condemnation, are pardoned, for the reason before.

Saith he, *Virtual Pardon keeps off Legal Guilt where it would be.* To which I reply, if it be kept off, so that

Dr. Ames saith, that not only the Sins of a justified Person that are past are remitted, but also in some sort those to come, Num. 23. 25. Joh. 5. 24. yet he distinguishes between a formal and virtual Pardon: Sins past, says he, are remitted in themselves, Sins to come, in the Subject or Person sinning.

that it never comes upon Believers, then it follows they were actually pardon'd before in that respect: yet he says, Sins cannot be said to be formally pardon'd before formally committed; but says, *no Guilt can come upon them to Condemnation, tho new Guilt*; yet no new legal Guilt, because always justified. We see no hurt if his Terms be admitted.

Object. What do Believers then pray for, when they pray for the Pardon of Sin?

Ans. 1. That God would not chastise them sorely, or afflict them as a Father, according to the greatness of their Offences.

2. That if his chastening Hand. is upon us, he would be pleased graciously to remove it,

3. That he would be pleased to clear up to our Consciences, or give us the evidence of our Pardon through Christ's Merits, and that we may know we are compleat in Christ, or without spot before the Throne in our free Justification.

4. Nay, Believers are to pray to God to remove that Sin from them (saith this worthy Author) whose desert of Punishment cannot be removed from it; and to spread their Sins before the Lord in the highest sense of the deepest

deepest demerit of all legal Punishment, so that they may put the higher accent upon the free Grace of God, and estimate upon the full Satisfaction of Christ, whereby their Persons are so fully freed from all actual Obligation to any Legal Punishment, the whole and utmost whereof their Sins deserve.

5. Moreover, that God would continue, and never revoke his most gracious Pardon, till he pronounces the final Sentence of it at the day of Judgment, as well as (according to this Author) for a renewed sense and assurance of its grant and continuance: and thus to pray, saith he, there are both Precepts and Promises.

F I N I S.

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